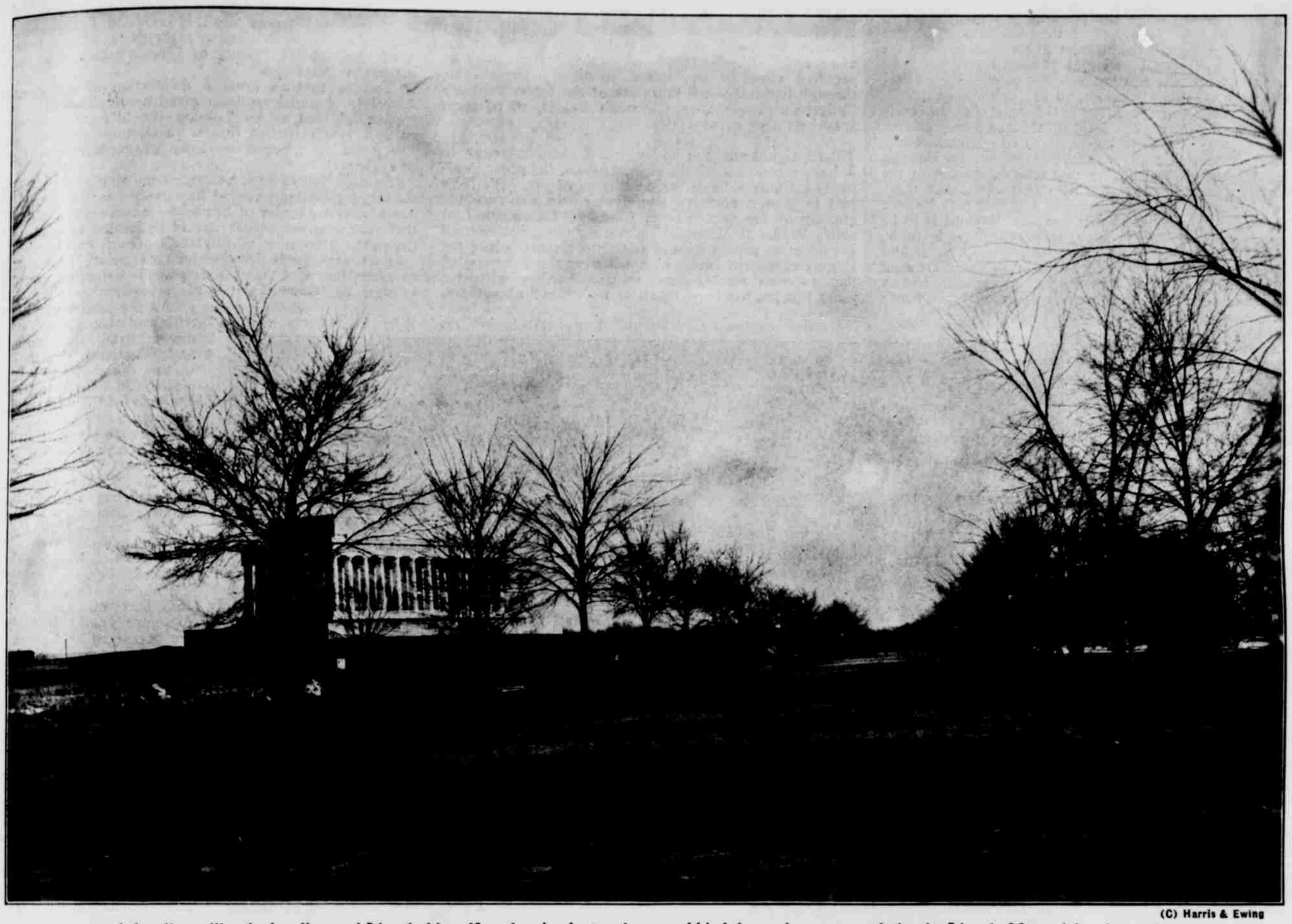

(C) Harris & Ewing

A loneliness like the loneliness of Lincoln himself, and a simple grandeur as of his lofty soul, seems to clothe the Lincoln Memorial as it stands alone in the fields that skirt the Potomac on the western extreme of Potomac Park.

base. The greatest height of the building from rock foundation to roof is 192 feet. The marble was quarried from the top of the Rocky Mountains, 8,000 feet above sea level, not far from Denver.

Carved in marble at one end of the building is Lincoln's Gettysburg speech, and at the other end his second inaugural address.

Above the columns on the outside are carved the names of the 36 states belonging to the Union at the time of Lincoln's death. Still higher are carved the names of the 48 states existing at the present time.

Immediately upon entering the memorial the visitor will behold a colossal statue of Lincoln, portraying him in a seated position. It is claimed to be the largest thing of that kind ever undertaken in marble. This beautiful marble creation is 22 feet in height. Standing on its base it will be a trifle more than 30 feet high. Had it been made to show Lincoln in a standing position the statue alone would have been 38 feet high. Of course it was a physical impossibility to either secure or transport a single block of marble sufficiently large to execute the statue in one piece. It was necessary to carve it from 28 blocks of white Georgia marble, weighing in all 427 tons in the rough. The statue in its finished state weighs 175 tons. The marble cutting was done by the six Piccirilli brothers, whose studio is in the Bronx, New York. It required the services of 20 men a year and a half to complete the statue.

The Lincoln Memorial is destined to become one of the most frequently visited public buildings in the United States. Fully as many people will enter its portals each year as now visit the National Capitol, Library of Congress and Washington Monument. Truly, it is a fitting tribute to the majesty of the great and kindly Lincoln.

of an Ideal

NEWMAN

shown the dying Southern soldier, if not true in fact is surely true in spirit. I recall telling that story on the Fourth of July, 1918, to Southern soldiers in France. Most of them were young, scarcely older than the soldier of the story, and soon they, too, were to be facing death. I shall never forget the look upon their faces, their great heart throbs, as I spoke the closing words:

"And the hand of the Southern soldier lay quiet where he had wished to place it, in the hand of Abraham Lincoln."

If Lincolnism is Americanism, then today, instead of seeking recrimination and vengeance, we should be preaching and acting the gospel of charity and love. We should oppose such terrible sentences of punishment, as France recently passed upon German steel manufacturers accused of helping in the destruction of the coal and iron mines in the Briey Basin—a sentence of ten years of solitary confinement, no more possible to be borne in the dreary dungeons of European military prisons than in our own awful ones at Leavenworth, Kansas, and elsewhere. At a time when the co-operation of all energy, mind, resources—physical and spiritual—should be for the betterment of suffering humanity, are we to use these precious forces for further recrimination and punishment?

Have we not yet had enough of blood and iron, of poison and hatred?

They have done all that they can do for the salvation of this world and stand convicted of utter failure. Is it not time to try another way, a Lincoln way of tolerance and love? We are spending hundreds of thousands of dollars and some of our best thought in this country in the persecution of what at its worst is but a misguided yearning for freedom and justice. What, for instance, could the lad of seventeen, deported in our first shipload of anarchists to Russia, do of injury to our great country? Did we not rather owe him tolerance and the opportunity for a better education under the law?

From a reporter's interview with Anthony Caminetti, Commissioner General of Immigration, I read the following:

"It had been thought, when legislation was under consideration in 1917, that the most dangerous aliens were those who not only held anarchistic views, but advocated or taught anarchy, and accordingly unmistakable provision was made for the deportation of aliens of the latter class, while there was some doubt whether anarchists could be deported as such unless evidence could be produced showing activity along one or more lines indicated by the wording of the law.

"HOWEVER, the bureau proceeded to act upon a publication for arrest, not only of those found advocating or teaching anarchy, the unlawful destruction of property, or any of the things inhibited, but also of aliens who claimed that they were anarchists of the so-called philosophical type. A measure was finally adopted by Congress providing for a broad definition of alien anarchists and providing for their deportation."

He then goes on to say that the anarchistic classes who have been proceeded against seem to be opposed to all government as organized as yet, and states that the total number of radicals in the country is estimated at sixty thousand.

When he speaks of anarchists "of the so-called philosophical type," one is minded of Tolstoy. Without question, that great thinker, if he were living and were honoring America by residence here, could be deported under this ruling. Emerson, too, would surely come under the ban of "an anarchist of the so-called philosophical type," for many of his statements in his great essays. Our Constitution—though the best that is known—cannot be considered perfect, if we believe in the progress and development of thought. If government is a science, then it can grow and improve only through experimentation and discussion. If radicalism were destroyed in scientific study and all new experiments forbidden, stultification of thought and invention would be the result. The same must be true in government. If we forbid all departures from conventional outlines, if we demand all the future to be measured by the past, what hope can there be for the coming of the age of democracy?

So much is said and written of loyalty to American ideals these days but little is given us of the hope and future of these same ideals. The Fathers of our country must have conceived of America as passing through successive stages of development toward a really democratic condition for which they were merely laying the foundation. And surely the greatest reason for any of us to remain loyal to America is our fervent hope and belief that our beloved country can reach the condition in which no one need be stunted physically or cramped intellectually for want of the necessities of life. A true American believes that, with our added possibilities of technical invention and improved productive organization, there is no reason for accepting grinding poverty and overwork as permanent conditions for the majority of human beings.

Yet just these conditions of grinding poverty and overwork, plus the tremendous impetus toward freedom of thought that the war put into the working class, are making the industrial unrest of the moment. In a previous paper, I pleaded for wider opportunities for education, saying that the lack of proper education was the cause of most of our present industrial trouble. There has just recently died a great industrial conqueror, Henry Clay Frick. A summary of his life and work in the Literary Digest is called "The Passing of Frick and his Era," but is his era passing? Let us look a moment at his industrial policy. In the great homestead strike of 1892, Andrew Carnegie placed Frick at the head of his employment forces, as one who was able "to fight the matter to a finish for capital." And he did. In spite of bitter public condemnation, he beat the fight of the working men for better condi-